

Community Service Newsletter

XXIII #1 JAN - FEB '75

American Indians & Community Service Land Trust

Some time ago, when Community Service was involved elsewhere with American Indians, we began to think of a new kind of American Indian development in our own area of Ohio from which the Shawnee Indians had been driven out a century and a half ago. We conceived that, in contrast to the undesirable conditions generally existing around and in reservations where there was poor employment opportunity, commonly poor land and bad relationships with the surrounding white population, and also in contrast to the very undesirable circumstances of Indian resettlement in large cities (which the Bureau of Indian Affairs had then fostered), there could be a deliberate resettlement in such areas as our own and in the increasingly depopulated areas of Appalachian Ohio. This could take place amidst a white population proud of the record of Indian leadership in the area.

Simultaneously with our conception of this area as a place of Indian resettlement, American Indians who had settled in this region also developed the same idea, as also did a man who recently became a Greene County Commissioner. All these parties have now joined in united endeavor and are accomplishing the dream that each had been developing separately.

Currently under the Community Service Land Trust program that has long been in development, the Indian association and Community Service are completing the formal leasehold of land by which the new Shawnee Tecumseh Confederacy of the United Remnant Band and the Four Points Intertribal Council of Ohio will be occupying the first "Indian held" land in the state since 1838 as a Great House for religious meetings and ceremonies.

American Indian resettlement in this region is actively proceeding with the idea that there shall be no Indian ghetto but wide integration of Indian settlement amidst white communities in the region. This has the active blessing of the Commissioners of Greene County who have developed a strong interest in the project.

The settlement of Indians in this area includes a wide variety of tribal backgrounds. Among the leaders are Shawnee Chief Jerry Pope, Choctaw Solomon Brokesholder, Hopi-Laguna Harold Sice, and Cherokee Ansel Singleton, whose wife Barbara is a member of the Community Service Board of Trustees.

Gris

Raven Rocks Inc.

20 miles north of the Ohio River near Beallsville, atop the green rolling hills of Belmont County, "the Switzerland of Ohio", lies the community of Raven Rocks, an 850 acre area under the trusteeship of a non-profit corporation formed by 19 individuals

whose initial motivation was to save the land from stripmining - a fate that has befallen much of the surrounding area. Their common concern had developed during their years at the nearby Barnesville Friends Boarding School with a lively man named Warren Stetzel as the hub. It grew through their interests in human development and education, diet, nutrition, and psychological growth.

Raven Rocks is an open-ended community with some members living there and others as far away as Kansas City and North Carolina. However this does not seem to hamper the community's spirit.

With a long-range perspective on community and the inspiration of an article in the Rodale Environmental Bulletin by architect Malcolm Wells, a plan has been developed, under Wells' personal guidance, for an underground house of high permanence with low maintenance requirements. Trees will grow above the roof and construction will be of thick reinforced concrete which will additionally serve as a heat ballast of such effect that artificial heating will be minimal. It will also permit planning for solar cells and wind power to provide most energy needs beyond the natural heating through east-facing windows. The storage of solar heat and control of vapor have presented the group with many fascinating technical problems which they shared with their engineer and architect and other voluntary advisers and specialized experts. Insulation material (to be placed outside the main concrete mass so heat will be held next to living space) and waterproofing are being donated by interested companies. The house has been in progress now for two years - good research and planning having priority over speedy construction.

A transit mix concrete business was started to provide income to support the house project, to gain experience with this material, to make quality concrete available for their own construction, and to provide a needed service to the surrounding community. Their truck carries ingredients for up to 8 yards of concrete, which are not mixed until just before being poured. This permits last-minute changes and fresh material in just-right quantities. Raven Rocks Concrete, Inc. has thus met a basic need for a region of some fifty miles radius.

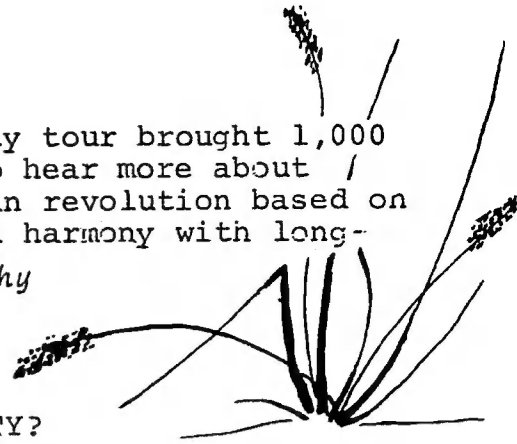


The rolling hills are a mix of old "farm fields" and woodlands, with "tree planting" having become a way of life for Stetzel and his fellow "community builders". Christmas trees are included, with sales moving past the two thousand mark last year, to help pay off their mortgage. Blocks of trees are scattered to avoid build-up of pest populations, and grasses are permitted to grow among the trees to hold moisture and to encourage praying mantis and other pest-controllers as an alternative to chemical sprays. Thus the land is used, but under terms that meet the community's sense of ecologic integrity. Government agriculture agents don't quite believe in these natural approaches, but Stetzel feels that the quality of tree that they see on visits is changing their minds.

Raven Rocks-ers talk enthusiastically with visitors about the underground house, the concrete business, the Christmas tree enterprise and about the community-oriented values underlying all of their

plans and efforts. A drive-it-yourself county tour brought 1,000 visitors last year - folks who kept wanting to hear more about these innovating people and their sense of human revolution based on re-evaluation of needs and how to meet them in harmony with long-run ecological principles.

Pete & Kathy



SO YOU'D LIKE TO START AN INTENTIONAL COMMUNITY?

Then do it! You don't have to wait for someone else to get things moving, you are in charge here! OK, now that you're feeling "self confident", a few thoughts on what to do:

Get in touch with others who have similar interests- who really want to get moving.

Start working together - evenings, weekends, whenever you've got the time.

Compare notes, what do your dreams look like, how about theirs? What are your requirements (compared to your desires)?

What do you intend? What are your purposes in this venture, in some detail and specificity? Spend time on this . . .

What sort of economy do you plan for?

Membership - open to whom? How will you select? What requirements for entering? Trial periods? Commitments?

What responsibilities for individuals will the community assume?

Guiding philosophy, under what stars will you sail? What commonness of values, ethics, life-styles will bind you?

Organization (formal or informal), how will you make decisions, resolve disputes, deal with the outside world; this needs lots of attention; good intentions alone are a poor basis.

What sort of economy do you plan for?

How will you hold the land on which you live (and work)?

What about personal relationships? What will your group expect, permit or insist on: with couples, marriage, free association, with generations, all ages, kids without number?

What about education? will the community educate? Use local public schools? How will you deal with educational authority?

What sort of economy do you plan for?

What about your relation with the surrounding community, how and how much will you communicate and relate with it? How do you expect its attitudes, needs, will affect you? Will you attempt to conform to its basic social (and legal) rules?

We correspond with people about these things. Tell us what's on your mind. Want to share your planning with others? Your experiences? Your dreams? Pete

Thoughts on Community Formation

The Secretary of State in which you plan to incorporate will send you information about state laws on the subject plus forms to fill out - useful in planning land trusts. (Have you seen THE COMMUNITY LAND TRUST; A Guide to A New Model for Land Tenure in America available at \$3.50 from us or from International Independence Institute, Box 183, Ashby, Ma. 01431?)



There's got to be a spirit, a harmony among members, for community survival - we see its lack and the consequence in the disappearance of small intentional communities and in the low quality of lives lived in our big and sometimes unfortunately permanent towns and cities. Community is something like marriage and other significant unions - it takes constant work to keep it strong and worthwhile. Maybe attention is a better word than work, attention to one's self and to the others and to the values you share; to what needs to be done and what is happening; how the on-going life of the community affects its members and its relationships outside; what's happening in you

Working together at all aspects of planning a community is likely the best preparation and skill-building for community. Things won't turn out as you first conceived of them, but your having gone over the ground gives background for dealing with what comes up. Don't wear a new pair of shoes on a long hike

Recommended reading in preparation for community living, particularly close-in patterns as in our modern American communes:

A Walden Two Experiment; the First Five Years of Twin Oaks Community, By Kathleen Kinkade. William Morrow, N.Y. 1973. \$7.95 (hard cover).

This book goes over some of the nuts and bolts of community organization and process and hassling that are likely to come up. It should be useful to a great many planners, even though they may intend that their community be different in form and objectives from that of Twin Oaks.

Pete



Confluence of Arthur Morgans Ideas

In the TVA annual report for 1974 we read how its pilot recreation area, "Land Between the Lakes" was dedicated by President Kennedy as a national pilot program to demonstrate how an area badly depleted in natural resources could be reclaimed and managed as a major public use area. Such reclamation and use was an early and effective concern of Arthur Morgan's from the inception of the TVA, under his leadership.

In this public use area, 20 co-op work-study college students have taken part in teacher-naturalist programs and other aspects of outdoor education and resource management. Several Antioch College students have been part of this; one who used to come in and read to Arthur Morgan is there during this spring '75 quarter. Arthur Morgan had pioneered work-study programs in American liberal arts colleges while president of Antioch, 1921 - 36. With Morgan still at work in his office here at Community Service, it's nice to hear about the fusion of his earlier efforts.

An added facet of this item is that the Kentucky dam, which forms one side of the "Land Between the Lakes," was Arthur Morgan's greatest engineering triumph in the TVA since it was constructed at a site deemed "impossible" by the Army Engineers. Because of the location he chose, the lake created provided greatly increased navigation potential over what the Corps' site would have provided.

P.S. He is well and still running at 96!

Margot & Pete

BRAVE NEW WORLD PROMOTED BY THE RELIGIOUS SECTS

Are the mostly young, middle-class dropouts who join religiously motivated communal groups just preparing themselves to be more willing servants of the techno-state from which they are fleeing? This possibility is one of the disturbing inferences drawn from studies of many of the new-oriental and mystical groups reported in Religious Movements in Contemporary America, edited by Irving Zaretsky and Mark Leone*.

The logic runs: mystical-religious retreat from the major society gives youth spiritual and emotional fulfillment, often replacing heavy drugs. This newly stabilized condition permits members to move back into the super-organization of industry and the bureaucracies placidly, as they derive enough satisfactions in their social-religious lives to carry them through what once seemed the unsustainable horrors of the impersonal "system".

As the hippy counter-culture fades, alternative life-style and alternative institutions have been blooming, the difference being one of emphasis. Counter-culture implies re-action against the major society; alternative society suggests the building of alternatives to the dehumanized qualities of our present major institutions, and /or as parallel organizations and systems that may some day replace the once dominant approach. We have reported on alternatives: The New Schools Exchange, Edcentric Magazine, and The Alternative Christmas Catalogue: examples of alternative apprao-

ches in education and to consumerism, in the Aug. 74 Newsletter.

It would be a tragedy if the alternative religious communities contributed to the maintenance of systems that are exploitive and dehumanizing. To the extent that this trend exists, it illustrates the importance of developing and maintaining an awareness of the whole society, even when deeply involved with a very small one. It also suggests the creative counter-culture quality of some intentional communities.

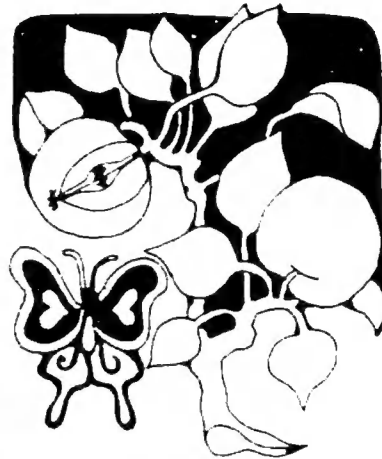
We need feed-back on this from you, the readers! *Pete*

*pp. 900 Princeton U. Press, Princeton, N.J. 1975, \$25. (the above is based on a review of the book in N.Y. Times Book Review, 22 Dec. 1975).

Groups And

ANANDA MARGA

There are many religious America today. How is one to will be helpful and which one see it they are all tools with and differences and they may people. In other words "each one to his own taste".



Things

movements in know which one not. As I similarities fit different

We would like to share one that seems particularly attractive to us but which none of us is involved in. This is Ananda Marga, which means 'The Path of Bliss' in Sanskrit. In their words, "Ananda Marga is a large socio-spiritual organization" (about 5 million members in 30 countries, 5,000 coming from the United States). "Meditation and service to humanity being its basic tenets, it does not interfere with any religion. Its members include people from every strata of society (ministers, doctors, priests, nuns, students, housewives, etc.) Ananda Marga teaches a simple but powerful method of meditation which deepens faith and increases devotion to one's own conception of God." In this meditation as well as in others they insist that "a true system of spiritual practice will always lead the aspirant into society" instead of away. Ah yes, and what does it cost? Nothing. "The founder of Ananda Marga...teaches that spiritual practices are the birthright of every human being and should be made available to all, 'as free as the air, water and sunlight.'" Presumably it is supported by contributions as its leaders travel around and its literature is well printed.

It sounds good, and we have had a very favorable report about it from our friend and ex Community Service staff member, Marlene Wigston, in Canada.

The address is: Anada Marga National Headquarters, 3453 East 12th St., Wichita, Kansas 67208.

Faith



ARTHUR MORGAN SCHOOL

The Arthur Morgan School is of special interest to us at Community Service. Named after Arthur Morgan, it was started 13 years ago in a community called Celo, in the Black Mountains of North Carolina, by his son and daughter-in-law. The student population has never exceeded 32 or so and is presently 12. It has no special sources of income, but is largely supported by tuition fees, (the highest salary this year being \$2600). As well as being a small school, which we feel is beneficial for the 7th, 8th and 9th graders, the children do not live in dormitories, but in homes of staff and Celo community members. However, to continue to function as a small, high quality school, they need to have at least 16 students instead of this year's 12.

If you are interested, the address is: Arthur Morgan School, Burnsville, N.C. 28714. Tel. 704-675-4262.

Faith

APPALSHOP INC.

America has rich cultural treasures untold in the dark hills of Appalachia. Until lately life there remained isolated and almost untouched by the mainstream of mass American society. It is Appalshop's prime goal to record this heritage and its struggle for survival and share its vision with the people of the mountains and friends across the country.

What started five years ago as an experiment has now grown into an independent, non-profit media center directly serving the people of Appalachia. Appalshop provides an environment for creative expression in media and the arts and is committed to making dramatic and documentary records of Appalachian history, culture, and contemporary social problems.

For more information write: Appalshop Inc., B. 743, Whitesburg, Ky. 41858, and ask for their Appalbrochure which tells about them in more detail and lists films and other publications.

Faith

ICOM - INDUSTRIAL COMMON-OWNERSHIP MOVEMENT

The road to ICOM was started by British industrialist Ernest Bader in 1951 when he gave 90% of his shares in Scott Bader & Co., a resins manufacturer, to a new company, Scott Bader Commonwealth, in which ownership is exercised by the employees.

Now five employee-owned English corporations make up ICOM, and a string of others are associates on the way toward "...democratic control of their own work by people at work".

A limited supply of a 20 page booklet on ICOM is available from Community service at 50¢ postpaid. Individual membership and subscription to publications is \$5. The address is: Industrial Common-ownership Movement, 8 Sussez St., London, SW1, England.

Pete

MEMBERSHIP is a means of supporting and sharing in the work of Community Service. Those supporting members who can attend our bian-
nual membership meetings may apply for voting membership. Voting
members are accepted into membership at membership meetings. The \$10

annual membership fee includes a subscription to our Newsletter and Community Comments. A subscription alone (as of Aug., 1975) will be \$5/year. COMMUNITY SERVICE, INC., IS A NON-PROFIT CORPORATION WHICH DEPENDS ON CONTRIBUTIONS SO THAT IT CAN OFFER ITS SERVICES FREELY TO THOSE WHO NEED THEM. ALL CONTRIBUTIONS ARE APPRECIATED, NEEDED AND ARE TAX DEDUCTABLE.

(present subscription rate is \$3.50/year)

CONTENTS

American Indians & Community Service Land Trust

Raven Rocks

So You'd Like to Start an Intentional Community?

Thoughts on Community Formation

Confluence of Arthur Morgans Ideas

Brave New World Promoted by the Religious Sects

Groups and Things, Membership

Community Service, Inc.
Box 243
Yellow Springs, Ohio 45387

Non-Profit Org.
U. S. Postage
PAID
Yellow Springs, Ohio 45387
Permit No. 51

As of August 1975,
subscriptions will
be \$5/year instead of
\$3.50.

COMMON MEN
TALK BAGFULS OF RELIGION
BUT ACT NOT A GRAIN OF IT
WHILE A WISE MAN
SPEAKS LITTLE,
BUT HIS WHOLE LIFE
IS A RELIGION
ACTED OUT...